CONFIDENTIAL. No. 11 OF 1892.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH, CENTRAL PROVINCES, AND RÁJPUTANA,

Received up to 17th March 1892.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	Monthly.			1892.	1892.	
1	Khattri Hitkári ...	Agra ...	Dina Náth ...	For February ...	March 11th ...	640 copies.
	Bi-monthly.					
2	Agra Punch	" ..	Abíd-ul-din Beg ...	March 1st ...	" " ...	...
3	Kanauj Punch	Kanauj (Farukhabad.)	Bhaggú Khán ...	" 15th ...	" 16th ...	275 copies.
	Tri-monthly.					
4	Akhbár-i-Imámia ...	Lucknow ...	Abid Ali ...	" 5th ...	" " ...	347 "
5	Dabir-i-Hind	Agra ...	Amín-ul-dín ...	" 10th ...	" 13th ...	50 "
6	Hámid-ul-Akhbár ...	Moradabad ...	Iláhi Bakhsh ...	" 14th ...	" 15th ...	91 "
7	Urdu Akhbár	" ...	Abdul Aziz ...	" 10th ...	" 14th ...	125 "
	Weekly.					
8	Akhbár-i-Álam	Meerut ...	Muqarrab Husain Khán.	" 8th ...	" 11th ...	65 "
9	Álam-i-Taswír	Cawnpore ...	Rahmat-ul-lah ...	" " ...	" 13th ...	300 "
10	Anjuman-i-Hind ...	Lucknow ...	Kishun Lál ...	" 12th ...	" 14th ...	158 "
11	Azád	" ...	Ashraf Ali ...	" 11th ...	" 12th ...	250 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—(concluded).			1891-92.	1892.	
	Weekly.					
12	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	March 8th ...	March 12th ...	400 copies.
13	Colonel	Moradabad ...	Banwári Lál ...	" " ...	" 14th ...	250 "
14	Dabdaba-i-Sikandari ...	Rámpur ...	Thákur Prasád ...	" 14th ...	" 16th ...	200 "
15	Fitnah	Gorakhpur ...	Nizám Ahmad ...	" 8th ...	" 13th ...	500 "
16	Hindustání	Lucknow ...	Gangá Prasád Varmá.	" 9th ...	" 11th ...	300 "
17	Kárnámah	" ...	Muhammad Yáqúb...	" 10th ...	" 12th ...	250 "
18	Khurshid-i-Afáq	Pilibhít ...	Mazhar Ahsan Khán,	February 29th ...	" 13th ...	200 "
19	Matla-i-Núr	Cawnpore ...	Gauri Shankar ...	March 12th ...	" 16th ...	50 "
20	Mauj-i-Narbadda ...	Hoshangabad ...	Abdul Karim ...	February 24th ...	" 11th ...	220 "
21	Mihr-i-Nimroz	Bijnor ...	Karím-ullah ...	March 14th ...	" 17th ...	385 "
22	Naiyar-i-Azam	Moradabad ...	Amjad Ali ...	" 7th ...	" 13th ...	250 "
23	Najm-ul-Akhbár ...	Etáwah ...	Rúh-ullah Khán ...	" 13th ...	" 15th ...	175 "
24	Najm-ul-Hind	Moradabad ...	Avtar Krishn ...	" 7th ...	" 12th ...	275 "
25	Najm-ul-Hind	Jaunpur ...	Muhammad Muhsin,	" 14th ...	" 16th ...	60 "
26	Nasir-i-Agra	Agra ...	Jamná Dás Biswas...	" 15th ...	" 17th ...	450 "
27	Nasir-i-Hind	" ...	Muhammad Ali ...	" 8th ...	" 11th ...	40 "
28	Nizám-ul-Mulk	Moradabad ...	Fahim-ul-din ...	" 10th ...	" 14th ...	100 "
29	Núr-ul-Anwár	Cawnpore ...	Abdul Hamíd ...	" 12th ...	" 13th ...	225 "
30	Oudh Punch	Lucknow ...	Sajjád Husain ...	" 10th ...	" 15th ...	400 "
31	Rahbar	Moradabad ...	Partáb Krishn ...	" 7th ...	" 11th ...	160 "
32	Riáz-ul-Akhbár	Gorakhpur ...	Nizám Ahmad ...	" 8th ...	" 13th ...	325 "
33	Shula-i-Túr	Cawnpore ...	Prabhu Dayal, Bhargav.	" 10th ...	" " ...	...
34	Sitára-i-Hind	Moradabad ...	Banwári Lál ...	" 4th & 12th,	" 12th & 15th,	125 copies.
35	Tamannái	Lucknow ...	Puran Chand ...	" 8th ...	" 13th ...	125 "
36	Tarrár	Moradabad ...	Partáp Krishn ...	" 7th ...	" 11th ...	250 "
37	Tohfa-i-Hind	Bijnor ...	Jairáj Singh ...	" 13th ...	" 16th ...	250 "
38	Tuti-i-Hind	Meerut ...	Sajjád Husain ...	" 8th ...	" 13th ...	125 "
	Daily.					
39	Oudh Akhbár	Lucknow ...	Sheo Prasád ...	" 11th to 17th,	" 11th to 17th,	540 copies (including 90 copies taken by Govt.)
	URDU-ENGLISH.					
	Bi-weekly.					
40	Aligarh Institute Gazette ...	Aligarh ...	Alím-ul-lah ...	" 12th ...	" 13th ...	469 copies (including 282 copies taken by Govt.)
	HINDI.					
	Monthly.					
41	Bhárat Sudashá Pravartak ...	Farukhabad ...	Ganesh Prasád ...	For Jan. & Feb. ...	" 11th ...	330 copies.
42	Hindi Pradip	Allahabad ...	Bálkrishn Bhatt ...	" January ...	" 13th ...	300 "
	Weekly.					
43	Bhárat Jíwan	Benares ...	Rám Krishn, Varmá,	March 14th ...	" 16th ...	1,500 "
44	Prayág Samáchár ...	Allahabad ...	Jagan Náth ...	" 10th ...	" 11th ...	400 "
45	Sajjan Kírti Sudhákár ...	Udaipur ...	Áshyáchálak Dán ...	" 7th ...	" " ...	100 "
	Daily.					
46	Hindustán	Kálákankar (Partábgarh.)	Deva Charan ...	" 10th to 13th,	" 11th to 14th,	500 "
	HINDI-URDU.					
	Weekly.					
47	Káshi Pattriká	Benares ...	Lakshmi Shankar, Misra, M.A.	" 11th ...	" 13th ...	500 copies (including 343 copies taken by Govt.)
	Bi-weekly.					
48	Jaipur Gazette	Jaipur ...	Mahávír Prasád ...	" 5th & 9th ...	" " ...	100 copies.
	MARATHI.					
	Weekly.					
49	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	" 9th ...	" 12th ...	298 "
	MARATHI-ENGLISH.					
	Weekly.					
50	Nyáya Sudhá	Harda ...	Wásudeva Bháskar...	" 9th ...	" 11th ...	450 "
	GORKHA.					
	Weekly.					
51	Bhárat Jiwan	Benares ...	Rám Krishn, Varma,	" 11th ...	" 12th ...	650 "

I.—Political and Foreign.

1. The *Rahbar* (Moradabad), of the 7th March, in an article headed,—The Shower of Money on the Frontier, says that Government calls the petty frontier wars, in which it engages so frequently, punitive expeditions, but that the wars are really unjustifiable. No frontier tribes commit raids on British territory. They interfere only with the British troops who cross the frontier and attempt to encroach on their lands, on one pretext or another. These wars are a heavy drain on the Treasury; and if they were not checked, the Government of India would be obliged to appeal to the English Government for pecuniary aid to meet the cost of administration. People in England would never agree to pay any subsidy to this country, but such an appeal would induce them to make an inquiry into the management of Indian affairs, which would show them how the life-blood of Indians is sucked. It is believed that Lord Roberts, who was formerly opposed to any interference with the Afghans and other frontier tribes, is responsible for this new departure.

Petty frontier wars.

Rahbar. Mar. 7th, 1892.

2. The *Hindustán* (Kálákankar), of the 12th March, says that the *Pioneer* sympathizes with the Nihilists, and observes that they have no desire to injure the Russian Government. Their principal demands, being the grant of liberty to the people and the extension of the elective principle to Parliament, are considered just and reasonable by the *Pioneer*. The question is, what does it think of the requests made by the National Congress to the Government of India?

Nihilists and the *Pioneer*.

Hindustán. Mar 12th, 1892.

3. The *Hámid-ul-Akhbár* (Moradabad), of the 14th March, recommends the bestowal of the title of Sháh or King on the Nizam of Hyderabad, and observes that, in consideration of the extent of his territories, the strength of his army and his loyalty to Government, His Highness is worthy of such a title. The measure would also tend to increase the prestige of the British Government. The Chiefs of Bokhara, &c., who are subordinate to the Russian Government, are already called Sháhs.

Suggestion regarding the bestowal of the title of King on the Nizam of Hyderabad.

Hámid-ul-Akhbár. Mar. 14th, 1892.

4. The *Nizám-ul-Mulk* (Moradabad), of the 10th March, argues that, as Hyderabad is the largest native state and the oldest ally of Government, and possesses the best army, the title of Sháh or King should be bestowed on the Nizam. The bestowal of such a title on him would make the title of Sháhan-i-Sháh or Empress assumed by Her Majesty fully significant.

The same.

Nizám-ul-Mulk. Mar. 10th, 1892.

5. The *Tarrár* (Moradabad), of the 7th March, says that the Government of India relieved the Gwalior Treasury of several crors of rupees. But the remaining funds seem to be giving trouble to the Treasury, and the Government has therefore decided to administer another purgative to it in the shape of the construction of a railway from Bhopal to Ujain. This is as it should be. The Government of India should see that the Treasury never suffers from an accumulation of money.

Bhopal-Ujain railway scheme and the Gwalior state.

Tarrár. Mar. 7th, 1892.

II.—Administration.

6. The *Hindustán* (Kálákankar), of the 12th March, says that Lord Northbrook lately declared in Parliament that when he was in India natives were not fit for a share in the administration of the country. But many years have elapsed since his departure, and during that period the country has made considerable progress. The India of Lord Lansdowne's time is quite different from the India of his time.

Lord Northbrook and India.

Hindustán. Mar. 12th, 1892.

7. A correspondent of the *Hindi Pradip* (Allahabad), for January, says that General Booth recommends emigration as the best means of mitigating the distress of the poorer classes. He, being the head of the Salvation Army, naturally desires to see Hindus and Musalmáns in this country replaced by Christians, but it is to be regretted that the *Hindustán* should support such a proposal. The scarcity of grain is not due to the alleged insufficiency of produce, but to the heavy exports. The children of the soil are advised to emigrate, while thousands of Europeans come and settle in this country every year, millions of maunds of grain are exported, and the money of the poor

General Booth's scheme regarding emigration.

Hindi Pradip. Jan. 1892.

tax-payer is devoted to the fortification of the frontier and the payment of high salaries to European officers with a free hand. This is not justice. Another cause of the poverty of this country is the decline of Indian industries, for which natives themselves are to blame. They use European goods and do not at all patronize native artisans.

Azád. Mar. 11th, 1892.

Enlistment of native Volunteers.

8. A correspondent of the *Azád* (Lucknow), of the 11th March, takes the editor to task for protesting against the recommendation of the National Congress regarding the enlistment of native Volunteers (see para. 2, page 9 of the Selections from Vernacular Newspapers for week ending 14th January last), and observes that the formation of native Volunteer Corps is highly desirable, as such corps would cost little, but would be very useful in maintaining peace and order in time of war. There is no reason why Government should doubt the loyalty of natives, especially as the different tribes of natives which inhabit this country themselves desire the maintenance of British rule, which holds the balance evenly between them. Again, confidence begets confidence. If Government is afraid that native Volunteers would use their arms against each other on occasions of religious disputes, they might be distinctly told before their enlistment that they would not be allowed to use arms for purposes other than those for which the arms were given them, or the arms might be taken from them at the end of the daily drills and deposited in a place provided for the purpose.

Hindustáni. Mar. 9th, 1892.

Revision of Settlement in Oudh.

9. The *Hindustáni* (Lucknow), of the 9th March, says that the landholders of one district in Oudh are now in a position to realize what a severe calamity the approaching revision of settlement threatens to be. A rumour is afloat to the effect that an increase of from 30 to 50 per cent. will be made in the revenue assessments of the province at the revision of settlements. It is difficult to say how far the rumour is well-founded; but it is beyond the shadow of a doubt that if the assessments were so largely increased, the landlords, whose condition is already very unsatisfactory, partly owing to their extravagance and partly owing to costly litigation and other causes over which they have no control, would be almost entirely ruined. What is the Taluqdárs' Association about? The difficulty is that the leading members of the association are too much under the control of the authorities and have not the courage to agitate for the redress of their grievances like the landlords of Bengal. If the talukdárs are not inclined to take any action, the other landholders in Oudh, who will be equally affected by the impending revision of settlements, should be up and doing. They should take a warning from the case of the landholders in the Central Provinces. The latter remained quiet on the eve of the introduction of the settlement operations; now that the assessments have been largely increased by the settlement officer, they have been brought to their senses and desire to send their agents to England to agitate against the increase. The agitation is sure to have some effect; but a stitch in time saves nine.

Dabir-i-Hind, Mar. 10th, 1892.

Export of grain.

10. The *Dabir-i-Hind* (Agra), of the 10th March, republishes from the *Al Punch*, of Bankipur, an article in condemnation of the free export of grain, and observes that the former rulers, with all their faults, had great sympathy with the people, and that the latter were happy and contented, always having plenty of the necessaries of life. But under the present rule the people are poverty-stricken and have to starve for want of food. The rulers profess a great deal of sympathy and show their anxiety to save even animals from cruelty, but all their sympathy is moonshine. When the Muhammadan Association of Lahore submitted a memorial complaining of popular distress and urging the prohibition of the export of grain, the Lieutenant-Governor of the Panjáb denied the existence of any distress and said that only superfluous grain was exported. The British Government now represents itself as a votary of the free trade policy and refuses to interfere with the grain trade. But did it not throw free trade overboard in the seventeenth century when Indian cloth was largely used in England, and did not William III make the use and the sale of such cloth penal offences? The Government is actuated by selfishness and pursues the policy of "heads I win and tails you lose." But such a policy is a dangerous one and may lead to evil consequences sooner or later. The *Dabir-i-Hind* argues that the scarcity of grain is not due to the alleged increase of population and the alleged

diminution of cultivated area; and observes that no man can deny the great benefits which British rule has conferred on this country, such as the introduction of railways and the telegraph, the establishment of schools, dispensaries and post-offices, and so forth, but the free export of grain and the policy of draining this country of its wealth counterbalance those advantages and prevent a large portion of the population from benefiting by them. Hundreds of thousands of men are unable to keep the wolf from the door, and the slow torture of starvation has been admitted on all hands to be worse than any other kind of torture. The authorities who are entrusted with the destinies of millions of men should think over the matter in their calmer moments and save the country from the calamity which has befallen it. The prosperity and happiness of the people, and not their poverty and distress, are a source of pride to a Government.

RAHBAR. Mar. 7th, 1892.

The same.

11. The *Rahbar* (Moradabad), of the 7th March, regrets to say that India is one of the poorest countries on earth, and that one-fifth of its population gets even one meal in twenty-four hours with difficulty, the meal consisting of food worse than that given by Europeans to their animals. The principal cause of the distress prevailing among the people is the export of grain, which has led to an abnormal rise in prices. If the export were checked, wheat would at once fall from Rs. 3 to one rupee a maund. It is a mistake to imagine that high prices are beneficial to the agricultural classes. In the long run, the scarcity of grain is as much injurious to cultivators as to other classes; the agents of Ralli Brothers have bought standing wheat crops at famine rates; and this year a terrible general famine stares the country in the face. Cases of robbery and plunder have been very frequent in Rájputána owing to the scarcity of grain. If the whole country were exposed to famine (which Heaven forbid) the police would find it difficult to maintain peace and order. In 1803 and 1804, when famine occurred in some places, the Government of India prohibited the export, and encouraged the import, of grain to the affected districts. It is high time that Government should check the grain exports and prevent the impending calamity.

COLONEL. Mar. 8th, 1892.

Scarcity of grain and cadastral survey in Behar.

12. The *Colonel* (Moradabad), of the 8th March, contains a cartoon in which Behár is represented as a woman attacked by a demon, marked famine, on one side, and by a large snake, marked the cadastral survey, on the other. The snake is held by a snake-charmer, marked the Bengal Government.

NIZÁM-UL-MULK. Mar. 10th, 1892.

Injury done to land by canal irrigation in Farukhabad and Etah districts.

13. The *Nizám-ul-Mulk* (Moradabad), of the 10th March, complains that the population of the Farukhabad and Etah districts has fallen off, although the districts were never exposed to any epidemic which might affect the population. It would appear that the lands on which sugarcane was grown were rendered unfit for cultivation by canal irrigation, and that cultivators were consequently obliged to abandon their holdings and migrate to other districts, when no attention was paid to their complaints by the district officers. The Lieutenant-Governor visited the districts and found 159,000 acres of land, which was once most fertile, rendered quite barren by canal water, and the villages entirely deserted. His Honor has sanctioned 2½ lakhs of rupees for the improvement of the Ganges Canal, with a view to protect the land from inundation when the canal rises. The question is, why did the evil not receive earlier attention; and why was it not checked in the bud? Again, if canal irrigation is so injurious to land, how is it that the directors of agriculture, engineers and district officers, who are supposed to possess a thorough knowledge of botany, were hitherto unaware of the evil effects of canal irrigation?

HINDUSTÁNI. Mar. 9th, 1892.

Quarrel between Mr. Stone, Principal of the Kumba Konam College, and some villagers.

14. The *Hindustáni* (Lucknow), of the 9th March, complains that some village children were wounded by Mr. Stone, Principal of the Kumba Konam College, while out shooting near a tank. The children's relatives surrounded Mr. Stone and remonstrated with him for wounding them. They were removed to the hospital where the bullets were extracted from their bodies. Mr. Stone prosecuted the villagers for assault, who were sentenced to two months' imprisonment each, but no punishment was inflicted on Mr. Stone who had wounded the children. This is justice indeed!

RAHBAR. Mar. 7th, 1892.

Deputy Commissioner of Bara Bánki and schoolboys.

15. The *Rahbar* (Morádabad), of the 7th March, says that it appears from the *Lucknow Advocate* that some schoolboys of Lucknow, who went to Bara Banki, did not make obeisance to the Deputy Commissioner when he passed them. He was angry with them and ordered them to bow to him. Schoolboys are doubtless generally impertinent, but how vainglorious the district officers are who expect every man who passes them to show them respect. The fact is, that Europeans consider natives worse than slaves, while the latter aspire to an equality with them.

OUDH AKHBÁR. Mar. 17th, 1892.

Laying of the foundation stone of the Cawnpore water-works.

16. The *Oudh Akhbár* (Lucknow), of the 17th March, referring to the laying of the foundation stone of the Cawnpore water-works by the Lieutenant-Governor on the 10th idem, publishes the address of the Municipal Board and His Honor's reply, and observes that the supply of "the water of life" will improve the health of the citizens and prove a lasting memorial to His Honor's beneficent administration.

HINDI PRADIP. Jan. 1892.

Success of the Lady Dufferin Hospital at Allahabad.

17. The *Hindi Pradip* (Allahabad), for January, is glad to say that the Lady Dufferin Hospital at Allahabad has proved a great blessing to women. The popularity and success of the institution are greatly due to the efforts of Babu Mahendra Nath Ohdedar, Assistant Surgeon, whose services have been recognised by Government with the bestowal of the title of Rai Bahádur on him.

HINDUSTÁNI. March 9th, 1829.

Municipal elections, Lucknow.

18. The *Hindustáni* (Lucknow), of the 9th March, referring to the election of Babu Sri Rám as a member for the Ganeshganj ward against Pandit Bishan Narayan Dár, ascribes the Babu's success to the following causes:—*First*, all European and Eurasian voters, numbering about 150, gave a solid vote in favour of the Babu. They were told that the Pandit was in the bad books of the authorities and that he, if elected, would endeavour to tax wine and other such things used by them; *secondly*, the ward roll was very incorrect and incomplete, hundreds of men qualified to be electors being omitted from the roll, and even boys, expected to vote in favour of the Babu, being entered on the list; *thirdly*, the octroi officials brought undue pressure to bear upon traders, who have frequent occasion to deal with them, to vote for the Babu; of course, their conduct was unjustifiable; *fourthly*, three members of the board, who were present at the time of election, exerted their influence on the voters in favour of Babu Sri Rám. They were even allowed to get the votes changed by the electors. Under these circumstances, the return of the Babu is not to be wondered at. But the liberal party has no reason to be disheartened; such tricks will not always answer.

Applications presented to the City Magistrate against Pandit Bishan Narayan Dar and Munshi Ganga Prasád Varma in connection with the municipal elections, Lucknow.

19. The same paper regrets to notice that some natives are very spiteful and ready to injure in every way men who have the misfortune to differ with them in opinion regarding public affairs. On behalf of Munshi Nawal Kishor, Babu Sri Rám's chief canvasser at the late municipal elections, an application was presented to the City Magistrate charging Pandit Bishan Narayan Dar and Munshi Ganga Prasád Varma, under section 501 of the Penal Code, with defamation of the Municipal Board. The charge was based on the manifesto addressed by Pandit Bishan Narayan Dar to the electors of Ganeshganj. The City Magistrate rejected the application, as he did not consider the manifesto defamatory, and the application was not made on behalf of the board. Then another application was made in which Munshi Ganga Prasád was charged with an offence under section 3, Act XXV of 1867, for not giving the name of his press in the printed copies of the manifesto above referred to. The Magistrate received the application and ordered the police to inquire into the matter.

OUDH PUNCH. Mar. 10th, 1892.

Canvassing of votes in connection with municipal elections.

20. The *Oudh Punch* (Lucknow), of the 10th March, represents a candidate for a municipal commissionership as a beggar asking for votes from door to door. The letter-press is as follows:—The municipal elections and the canvassing of votes. The candidate's cry or appeal:—"If you have any regard for my rank and position, give me your vote, for God's sake."

21. The *Rahbar* (Moradabad), of the 7th March, says that Sergeant Macnamara was sentenced to three years' imprisonment by the Madras High Court on the charge of having killed a native. He has applied to Government for the remission of the remaining portion of the sentence, on the ground that if he were confined in jail for more than six months, he would lose his appointment and that in that case his wife and children would be exposed to great distress! The ground on which he appeals to the mercy of Government is really entitled to consideration. Not only should he be released, but he should also receive promotion.

Application made by Sergeant Macnamara to Government for remission of sentence.

RAHBAR. Mar. 7th, 1892.

22. The *Hindustán* (Kálákankar), of the 10th March, is glad to learn from the *Panjáb Patriot* that the Lieutenant-Governor of Bengal has ordered his Secretaries to supply important official news to vernacular newspapers. This is a move in the right direction. If correct information were supplied to the native press in every province, no false rumours would find a place in vernacular journals.

Supply of official news to vernacular newspapers in Bengal.

HINDUSTÁN. Mar. 10th, 1892.

The *Najm-ul-Akhbár* (Etáwah), of the 13th March, adverting to the appointment of Mr. Muhammad Ishaq Khán, Joint Magistrate, Etáwah, as Assistant Judicial Commissioner, Ajmere, refers to the dinners given him by Munshi Ahmad Ali Khán, Tahsíldár, and Haji Muhammad Mumtaz Ali Khán, and to the public meetings held by the Anjuman-i-Islamia and the Kayasth Club to express regret at his departure and bid him good-bye.

Transfer of Mr. Muhammad Ishaq Khán, Joint Magistrate, Etáwah, to Ajmere.

NAJM-UL-AKHBÁR. Mar. 13th, 1892.

III.—LEGISLATION.

The *Subodh Sindhu* (Khandwa), of the 9th March, referring to the Indian Councils Bill, observes that the measure, far from introducing any reforms, will make matters still worse, and cannot be acceptable to natives. There will be an increase in the number of Members in each Council, but all the Members will be appointed by nomination, and one can easily judge of the merits of such Members from past experience. The Bill provides that if a Member absents himself from the Council continuously for two months, he will be liable to removal from his seat. The Viceroy retires to Simla and holds the meetings of his Council there during the hot weather, but natives cannot be expected to be able to pay a visit to Simla every month in order to attend the meetings, and consequently they will soon be removed from the Council. Again, the Bill grants the right of interpellation to the Members in some matters, but the restrictions imposed upon it will make it useless, to all practical intents and purposes.

Indian Councils Bill.

SUBODH SINDHU. Mar. 9th, 1892.

25. The *Hindi Pradip* (Allahabad), for January, in an article headed,—Bread was asked for but a stone has been given, refers to the Indian Councils Bill, and complains that natives asked for the extension of the elective principle, in order that they might be able to send their representatives to the Councils, but that Government has only increased the number of Members, who will still continue to be nominated by itself. Subservience must be the principal recommendation of such Members, and they cannot be expected to have any sympathy with the people. Hence the change will only increase the number of their enemies in the Councils and burden them with unnecessary additional expenditure. When the Bill was before the House of Lords, a proposal was made regarding the election of some Members of the Councils by Municipal Boards, but Lord Salisbury, who is opposed to any kind of representation, did not approve of it. The proposal would not much improve matters. The Municipal Boards are generally composed of rich traders and bankers, who get themselves elected by bringing undue pressure to bear upon the voters, but who are mere slaves of the Collectors and the Commissioner. The Legislative Councils will continue to be shams until the representatives of the people are admitted to them.

The same.

HINDI PRADIP. Jan. 1892.

26. The *Hindustán* (Kálákankar), of the 10th March, referring to the Bill regarding the levy of a rate on private estates under the management of Government, to meet the cost of superior supervision and management, observes that the supervision of such estates doubtless takes up a portion of the valuable time of

Bill regarding the levy of a rate on private estates under the management of Government.

HINDUSTÁN. Mar. 10th, 1892.

Government officers, and that therefore Government is perfectly justified in levying a rate on the estates. But in this connection the *Hindustán* desires to make a suggestion for the consideration of Government. Competent native officials, who possess a thorough knowledge of the customs and manners of their countrymen, are far better qualified to manage the estates than the European officers. Hence it would be well if such estates in each Division were placed under the management of a duly qualified native officer.

IV.—Education.

Azán. Mar. 11th, 1892.

Mahárája of Balrámpur and the Colvin Institute.

27. A correspondent of the *Azád* (Lucknow), of the 11th March, says that Sir Auckland Colvin is bringing pressure to bear on Rája Amir Hasan Khán of Mahmudabad, and other talukdárs of Oudh, to send their sons to the Colvin Institute for education, but that it is believed that the young Mahárája of Balrámpur will not be required to attend the Institute. No exemption should be made in favour of any boy. If education can be provided for the young Mahárája at Balrámpur, Rája Amir Hasan Khán can afford to engage European tutors to give instruction to his sons at home. If His Honor desires the success of the new school, he should insist on the sons of all talukdárs being sent to it.

Anjuman-i-Hind. Mar. 12th, 1892.

Opening of the Colvin Institute at Lucknow.

28. The *Anjuman-i-Hind* (Lucknow), of the 12th March, gives an account of the opening of the Colvin School by the Lieutenant-Governor on the 8th idem, publishing *in extenso* the vernacular address presented to His Honor by the talukdárs on the occasion. (The *Kárnámah*, Lucknow, of the 10th March, gives an abstract of the proceedings of the meeting and praises His Honor for the useful advice given by him to the talukdárs for the instruction of their sons. The *Oudh Punch*, Lucknow, of the same date, approves of His Honor's counsel to the talukdárs.)

V.—Railway.

Oudh Punch. Mar. 10th, 1892.

Okara railway accident.

29. A correspondent of the *Oudh Punch* (Lucknow), of the 10th March, says that when the railway accident occurred at Okara, it was given out that there was no loss of life and that no men were wounded. When there is a collision between trains, engines and carriages are injured and destroyed, but few men hurt! Passengers would appear to have flesh and bones harder than wood and iron. The *Civil and Military Gazette* states in a late issue that the accounts of the Okara accident published in vernacular newspapers are misleading, and that an educated Hindu carefully identified the dead bodies of Hindus and had them burnt according to the Hindu religion. Formerly, all loss of life was denied, and now the corpses of the Hindu passengers killed are said to have been disposed of in the proper way. Which statement should be believed, the first or the second one?

VI.—Miscellaneous.

Subodh Sindhu. Mar. 9th, 1892.

Swami Ala Rám's speech at Khandwa in defence of idol-worship.

30. The *Subodh Sindhu* (Khandwa), of the 9th March, gives the substance of a speech lately made by Swami Ala Rám at Khandwa in defence of idol-worship, making some adverse comments on the "Arya Samáj," which condemns that worship. In the course of the speech he warned orthodox Hindus against joining the Samáj, on the ground that Government was opposed to and kept an eye on the members of the Samáj at every place, and that they were liable to prosecution for treason, as Dayanand Saraswati expressly declared at page 195 of his book entitled the *Aryábhivinaya*, printed in the Sambat year 1940, that foreign rule was not beneficial to this country.

Allahabad, *The 21st March* 1892.

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